HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.*"—ROMANS 6: 16.

No. 9, Vol. LXVI. Thursday, March 3, 1904. Price One Penny.

THE SWISS MISSION.

BY PRESIDENT LEVI E. YOUNG, OF THE SWISS MISSION.

IN 1850 Apostle Lorenzo Snow and Elders Joseph Toronto and Thomas B. H. Stenhouse arrived in Genoa, Italy, as the first missionaries to that country. These brethren began active work in the field and, on Sunday, November 24th, of the same year, Apostle Snow ordained Jabez Woodward a High Priest, and called him to preside over the Church in Italy. He also ordained Elder Stenhouse a High Priest and appointed him to open up the Gospel door in Switzerland. This was done on "Mount Brigham," not far from Piedmont. On the first of December, Elder Stenhouse arrived in Geneva as the first Mormon missionary in this alpine land. It is interesting to note that, just two years before, the Swiss Republic adopted a constitution granting religious liberty to all people. That Elder Stenhouse began active work is shown by the fact that in 1852 he was editing and publishing *Le Reflecteur*, a monthly periodical in the French language for the purpose of disseminating the principles of the Gospel. Comparatively speaking, the mission grew rapidly. The records tell us that in 1855, three hundred people had been baptized in northern Italy and western Switzerland. Many people who have since become prominent in Utah were among this number. From that time to the present active missionary work has been kept up, although in former years there were more Saints in this little mountain republic than there are now. The first monthly publication in German that was circulated among the Saints and people was *Der Darsteller*, which appeared in 1855. It was edited for a num-

ber of years, when *Die Reform* took its place. All these periodicals, however, were short-lived. In those days it was hard to get subscriptions, and the Saints were too few in number to support the publications continually. In 1869, the first edition of *Der Stern*, a sixteen page periodical was printed in the interests of the Church in Zürich. After many years of successful publication and circulation in different Swiss and German cities, this little periodical is again being edited and published in Zürich.

In the early fifties, the work of proselyting was pushed into Germany and in 1855, we find that fifty-five persons had accepted the Gospel in that country. The Swiss mission embraced the German field until 1898, when the German mission was founded. There are well established branches in all the larger cities of the republic, and the total number of Saints is about one thousand. Of late, active work has been going on, particularly in the French part of the mission, and the prospects are that the door-way into France will be over the Swiss borders.

Many brethren who have become most prominent in the history of the Church have preached the Gospel in Switzerland. Among these may be mentioned Presidents John Taylor, Lorenzo Snow, George Q. Cannon, Apostles Orson Pratt, Abram H. Cannon, Francis M. Lyman, Brigham Young; the great educator Karl G. Maeser, and William W. Riter. Hundreds of Elders have given their testimonies all over Switzerland, and yet we feel that the work has hardly begun here. One thing is certain, the future looks bright, and the prospects are that the people far and wide throughout the republic will hear within the next few years the voice of warning.

To carry on successful missionary work among a people, an Elder should know something about the history, and also have a good knowledge of the mental and moral make-up of those to whom he intends to preach the Gospel. I am sorry to say, however, that in this we are all more or less lacking. We should learn to adapt ourselves to our surroundings; we should learn the law of polite sociability. Before old Pope Gregory used to send his monks out to preach the Gospel to the heathens of the north, he would call them to him and tell them that the wise and successful teacher of Christ's doctrines is he who understands the law of adaptability and sociability. There is a fund of thought in these words. We must learn to adapt ourselves, and if we are willing to try to understand all conditions of a community in which we are living, God will give us His help. We must not have one stereotyped way of presenting the Gospel. A sermon to a congregation of poor humble peasants should be far different in point of view and delivery from one delivered to a crowd of well-to-do people or college professors. A Gospel conversation with a washer-woman should be far different from one with a business man. Most assuredly all should snap of the Gospel. All should be adapted to the person with whom we are speaking. It will be well for us to remember the words of Gregory. Then another thing. We should never forget that we have invited ourselves over from America to preach the Gospel, so it is very imperative that we obey the laws of the country in which we are working and become one with the people. Every nation has its individual way of doing things. Switzerland is no exception. The history of this little Republic is unique. It has had the effect of producing a unique people.

The origin of the Swiss is shrouded in mystery. Some say that the recesses of the Alps were peopled before the time of Christ by hordes from the Scandinavian shores. The German tribes took possession of the land in the fourth and fifth centuries, and as a natural result, we always feel that the Swiss are an offshoot from the Teutonic tribes. One thing is sure; the Swiss are Teutonic, and therefore the blood of Israel flows freely in their veins. The republic traces its origin to the year 1291, when three cantons, Ury, Switz and Unterwalden formed a union for the purpose of overthrowing the Austrian yoke. The incident has been immortalized by Schiller in his celebrated play, "William Tell." This was all done in a typical Alpine region where the heavenly-kissed peaks protected the humble peasants from their enemies. The Swiss have been brave. Their independence has been won through the heat of battle and the terrors and sorrows of war. In November, 1314, they met and defeated the flower of the Austrian army on the battle field of Morgarten. Their number was small. They overwhelmed a force of thousands. This has been well named "the Marathon of Swiss history," and the story of that awful period is told at the fireside to this day. The Swiss survived the struggles of the Reformation, but when the world was struck with the terrors of the French Revolution, it looked as if the little mountain republic would split asunder. Napoleon made it a ground of refuge for his soldiers in his campaigns to the south and east, but the people never became his subjects in spirit. It was a hard time for them, but in 1815, on the downfall of Napoleon, these liberty-loving people of the Alps arose aud, forming a "Federal Compact," they regained gradually their old rights and privileges. In 1848, the final compact was formed which made Switzerland a republic, divided into states or cantons, each having the right to govern itself, and yet all dependent upon the central federal government. It is interesting to note that the constitution especially states that no canton can secede from the Union. There was a fund of wisdom in this act.

The Swiss are a good people. It may be said that three words describe their character; namely, sincerity, honesty and simplicity. I am speaking now of the native Swiss, those that live in the Alpine regions. Nature is seemingly not their friend, for their daily work on the farm or in the garden is one continual toil and drudgery. I have seen women prematurely bent and old, children with stunted forms, men with bended backs, all laboring unceasingly to make the earth give up its yield. Should one pass through the Bernese Oberlands on a summer day, he would see the women hoeing and weeding gardens, or perhaps distributing manure among the crops. But the men are not idle. Switzerland is full of tourists every year. The Switzer makes money in acting as guide through the mountain passes and over the Alps. It is the men who herd the cattle in the highlands until the winter storms drive them to the valleys. They cut and hew the wood, and quite do their share of the daily work. One learns many a lesson from these Swiss. I have seen the people accompany the herds to the mountains with music and song. And a Swiss song is something never to be forgotten. There is a melody in it original and sweet. They sing in praise of the daily work, of the honest man of the soil. Here is a herdsman's song (the translation is not mine):

"No life like the herdsman's, so lusty and fair,
Breathing and joying the sweet mountain air;
With the sun in the morning he rises, and swells
With joy as he hears the gentle cow-bells.

And sounds he his alp-horn, its music is borne
Away down the valleys on wings of the morn;
He feels such accord with nature around,
It seems in the Alp alone gladness is found."

People who till the soil and raise cattle are generally of a very honest character. They see a purpose in the great laws of nature. They learn to read the infinite through the finite. They love liberty; they will cling to religion. If only the newspapers and clergy would leave the servants of God alone, and above all the Gospel of our Maker, the Swiss people would welcome the advent of "Mormonism." They are a loving people, they crave kindness, they are full of sympathy. The restored plan of redemption would give them new hopes, new life.

The Swiss constitution proclaims religious liberty to all people. Throughout this land, no one can be molested on account of his way of worshiping God. No church is subsidized, no national church is recognized. While the Confederation is very tolerant, the cantons, however, may take measures to preserve the public peace if a religious body or organization is in any way causing a stir among the people. Some of the cantons are wholly Catholic, and are therefore very jealous of the encroachment of any new form of religion. In such parts, the Gospel makes but little headway.

As a rule we have but little trouble in spreading the plan of Salvation. In the Alpine regions the work progresses slowly in winter on account of the snow, but in the cities our Elders tract and hold regular meetings. Out-door meetings are never allowed by the government. We have had some trouble now and then with the officials, but as a rule they are kind and polite, if they see in us the desire to do right. We encourage the Elders to be fearless; we encourage them to study the Gospel direct from the Bible, the Book of Mormon, and the Doctrine and Covenants. We encourage brevity, for it is "with words as with sunbeams, the more they are condensed the deeper they burn." As to the future, I think it is bright. The past year has been a little hard on account of the German trouble and the many newspaper articles against us, but we are going along each day and trying to mind our own business. We try to realize that we have much to learn, and that a knowledge of the Gospel is real intelligence. We want to be strong, we want to know that:

"We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

"Say not the days are evil. Who's to blame?
And fold thy hands and acquiesce. O shame!
Stand up, speak out, and bravely, in God's name.

"It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! To-morrow comes the song."

UTAH AS SEEN BY A VISITOR.

THE following from the *Evening News* of Newark, N. J., U.S.A., will be read with interest.

The number of adult male population of 21 years of age and upward to every 100 children of school age between the age of 5 and 18 years in Utah is 74.5. In New Jersey the number of adult male population of 21 years and upward is 138.46 to every 100 children of school age.

The number of children from 5 to 18 years of age to every 100 of the population in Utah is 32.6. The number of the same to every 100 population in New Jersey is 25, showing that there are 7.6 more children in Utah in each 100 of the population than in New Jersey.

There is an impression that Utah's population is recruited by emigration from foreign lands. According to the census of 1900 Utah had 222,972 native-born inhabitants and 53,777 of foreign birth. Total, 276,749. The percentage of foreign-born inhabitants in Utah is 19.4 per cent. According to the same census the foreign-born population of New Jersey amounted to 22.9 per cent.

According to the report of the United States Commissioner of Education, Utah expended for public schools during 1901 per capita of total population, $4.72; New Jersey during the same period expended $3.72 per capita of total population, or $1 less for each person in the State than did Utah.

From the same source the figures showing the illiteracy in Utah and New Jersey are obtained as follows: Utah, native, 1.2 per cent; foreign, 4.6 per cent; New Jersey, native, 2.3 per cent; foreign 13.4 per cent. Utah expended 16.4 cents per day, or $25.07 per year for each pupil. New Jersey expended 17.3 cents, or $32.49 per year for each pupil in the public schools. The number of school days per year in New Jersey is somewhat greater than in Utah. The percentage of pupils in private schools in Utah is 3.55 per cent, in New Jersey 12.53 per cent. Seventy-five per cent of the population of Utah is "Mormon."

One of the great department stores of the United States is Zion's Co-operative Mercantile Institution. Joseph F. Smith, president of the "Mormon" Church, is also president of this store. Its cash sales last year amounted to nearly $4,000,000. It has wholesale and retail departments, and it may be said that it deals in everything. It also manufactures boots and shoes and rough clothing. It has agencies throughout this section of the country. Its drummers penetrate every remote settlement. The "Mormon" merchants who buy at wholesale are inclined to patronize this great commercial concern of the Church first. The people who purchase goods over the counters also throw all the trade they can to the institution of their Church. According to the latest statistics there were 343,824 communicants in the "Mormon" Church. This gives their big store a wonderful clientele.

Utah is one of our greatest mineral producing states. Among the minerals silver is king, the value of that product during 1901 being $6,801,816.18; in gold, $3,945,303.57; lead, $3,210,967.50; copper, $3,750,247.32; total mineral products, $17,708,334.57.

One of the great mining towns of the west is Park City, 28 miles from Salt Lake City. It is situated in the mountains at an altitude of 7,200 feet above sea level, and is a typical mining town.

Here is located the great Ontario mine. At the last report $14,000,000 had been taken from this mine since it was opened. It is not being worked as much now as in former years, and last year only $120,000 in dividends was taken out. There are 100 men employed at the Ontario mine at the present time.

The mine in this camp from which the most money is being taken at the present time is the Silver King. This is the mine that gave to Senator Thomas Kearns his enormous fortune. He is now one of the millionaire Senators of the United States. It was but a dozen years ago when Senator Kearns was working as a miner at $4.50 per day. A part of the time he was what is called a shift boss. He purchased into the then undeveloped Silver King mine, and after its apparently inexhaustible deposits were revealed Thomas Kearns discovered that he was a millionaire. Associated with Mr. Kearns in this mine is Mr. David Keith.

The Silver King mine employs 400 men and its pay roll amounts to $45,000 per month. It pays dividends of $100,000 a month and an extra dividend of $100,000 each Christmas, or a total of $1,300,000 per annum. Altogether, $7,000,000 has been taken out of the Silver King mine.

Senator Kearns has a large interest in a new mining property very near the Silver King called the Kearns-Keith mine, which promises to rival the Silver King as a producer.

The Daly-West is a paying property. It paid last year in dividends $1,275,000. The mine belongs to the Bambergers, a prominent Salt Lake family.

While silver is the principal metal mined at Park City, the ore carries considerable gold, so that these mines are gold as well as silver producers. While Utah ranks high as a mineral producing state, it ranks still higher as an agricultural and stockgrowing state.

Utah contains a total of 54,357,920 acres of land, or 84,928 square miles; only a little more than one-third of this vast area has been surveyed. When this is said it can be appreciated what a vast area of the state is unsurveyed and practically unexplored.

Farming in Utah must be carried on by irrigation. The rainfall is not sufficient to grow any kind of crops The great difficulty in many of the large valleys is the securing of sufficient water for irrigation purposes. Where water is obtainable, however, and irrigation has been established over the land, it has become very valuable. The New Jersey farmer would consider two or three hundred dollars per acre a very high price for land for agricultural purposes. But it is not an unusual thing for land that is irrigated and under cultivation to bring that much per acre in Utah. And at such a price farming in Utah is very profitable and pays a big interest on the investment.

There is no better proof than this of the fertility of the land here. The soil is a decomposed lava, full of alkali, which is completely neutralized when water is applied. Vast capital has been invested here in irrigation schemes. Irrigation is generally carried on by companies, who dig a canal and establish lateral ditches extending in every direction over the farms they are to irrigate. They may charge the owner of the land a certain price per acre for running the water through his land and establishing the ditches thereon. In addition to this, the farmer pays water rent to the company of a fixed sum per acre each year. Each farmer receives a deed from the company securing to him

the water privileges. The state has an irrigation law which regulates all matters pertaining to water rights.

President Roosevelt, in his speeches during his western tour, has surprised the people of the arid regions with his knowledge of the need of this country in irrigation. The newspapers of the intermountain states have commented far and wide upon the president's apparent study and understanding of the situation. Irrigation is not a subject that is interesting to the generality of eastern people, but it is one of the great questions in the business and political life of this section of the country.

CHURCH STATISTICS IN AMERICA.

Dr. H. K. Carroll has just issued his annual bulletin of American church statistics for the year 1903. There are in the United States forty-three denominations, divided into one hundred and three distinct sects. The Roman Catholic church leads in the number of communicants, having more than fifty per cent. more membership than the Methodist church, which stands second on the list. The Latter-day Saints, including the Reorganized body, are credited with 342,072 members, and 1,525 places of worship. The Latter-day Saints now rank eighth among the denominations in point of numbers; in 1890, with an enrollment of 166,126, they were the ninth on the list. It will be seen that the membership has more than doubled during the last thirteen years.

Dr. Carroll states that for several years past General Overseer Dowie has refused information as to the statistics of the Christian Catholic church (Dowieites), but the membership is estimated at 40,000, as the maximum figure. It has also been impossible to get definite statistics of the Christian Scientists, whose numbers are given approximately as 60,288. In round numbers, out of a total population of 76,000,000 in the United States, 29,000,000 are professing Christians—a fact which seems to be very satisfactory to the religious press of the country.

If you accept a mission, realizing its importance, with a firm determination to prayerfully and humbly magnify your calling as God shall give you strength, you will be astonished and overjoyed at the power of God which will accompany you and sustain you in every position in which you may be placed; and you will be enabled to overcome and surmount every obstacle that may lie in your pathway; and fill your mission to the honor and glory of God, to the salvation of souls, and to your eternal joy and benefit. In order to perform it to the approval of God and to your own satisfaction and credit, it is your bounden duty, and God expects of you, that you will improve every opportunity to store your mind with useful knowledge to qualify you for your high and holy calling, and if you will do this and look to Him with a pure and prayerful heart, His Holy Spirit and His power will rest upon you to an extent that you never dreamed of. But remember, that the express mission of the Holy Spirit is to "bring things past to your *remembrance*" at the time they are needed; to assist you in acquiring knowledge, and to enable you to discern between truth and error; "and to show you things to come," but it is not its mission to impart to you knowledge which it is your duty, and within your power to obtain by study and application.—*Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 3, 1904.

EDITORIAL.

TESTIMONIES AND FAST MEETING.

On the first Sunday of each month there is witnessed in the meetings of the Latter-day Saints a scene that is without parallel elsewhere in the Christian world. And yet in the simple fast meetings of the Saints there is nothing startling, nothing that can of itself be described as new or strange. There are no visible flashes of fire resting on the servants of the Lord; seldom are the gifts of healing and of tongues made manifest on these occasions; and yet the Spirit of the Lord is so evidently present that even those who make no claim to be Latter-day Saints feel a conscious thrill of supernatural power, a sense of more than earthly happiness for which, in the philosophy of earth, there is no accounting.

About twelve years ago Will Carleton, author of "Betsey and I are out," and many other popular poems and ballads, was a visitor in Salt Lake City. While there he attended a fast meeting, held in the Thirteenth ward. Years after the editor of the Star visited him at his home in Brooklyn, N. Y., and Mr. Carleton referred to that wonderful fast meeting, to the sincerity, the faith, the spirit made manifest, something entirely different from anything that he had ever seen, or of which he had ever heard. Years did not weaken the impression that he had received, nor enable him to throw it from his mind.

To every one of His children the eternal Father has given the privilege of knowing for a certainty that he is engaged in the work of the Lord. Furthermore, "the Spirit itself beareth witness with our spirit, that we are the children of God." This positive assurance that is given by the Holy Spirit to believers, for, as Paul says, "He that believeth hath the witness in himself," is called by Saints their "testimony"—that which evidences, beyond the peradventure of a doubt, to them that they are in possession of God's greatest gift to man, eternal life. A testimony may be borne to others, and yet it cannot be imparted to them. It is that which each individual must acquire of and for himself. It is the key of the possession of all of the gifts of the Holy Ghost, "for the testimony of Jesus is the spirit of prophecy."

A testimony is sacred. It is not to be treated lightly, nor proclaimed boastingly. It is to be shown in the pure and spiritual life of its happy possessor, rather than in exuberance of speech. As it is valued and treasured so will it increase and become powerful. As it is disregarded and unesteemed so will it dwindle into nothingness.

The strength of Mormonism lies in a great measure in this individual testimony that each member of the Church has or may have. In fact, the strength of the body of the Church comes from the union of the individual testimonies into one grand whole. It was the united testimony of the witnesses of the life, death, resurrection and ascension of the Savior that He was indeed the Christ, the Son of the Living God, that gave to the assembled disciples the pentecostal outpouring of the Holy Spirit. To-day it is the united faith, the united prayers, the united testimonies of those who assemble in our fast meetings that bring down the blessings of heaven upon the believers. One single discordant heart, one rebellious spirit, affects the whole, and keeps from others the gifts and privileges that of right are theirs. How essential then that the Saints should come to these meetings with the living testimony burning in their own hearts; that they should prepare themselves by prayer and fasting for the good things which the Lord will not withhold from them that love Him.

Just as the fast meeting affords opportunity for spiritual growth, for an increase of the love of God in our hearts, for strength that shall carry us triumphantly through the trials, discouragements and temptations of the ensuing month; so it gives to each the opportunity of quenching the Spirit, of weakening our testimonies, of turning our faces from the truth, and of practically preferring darkness to light.

To every Saint, the spirit of testimony comes with power on these occasions as at almost no other time. So full do our hearts become of the testimony of Jesus, of the knowledge that the Gospel has again been restored to earth, of the divine mission of the Prophet Joseph, that we are compelled to give utterance to the truth that is in us. The very declaration of knowledge that is made under these circumstances adds to the light which we already possess. The yielding to the spirit of fear, to doubt, to the promptings of the evil one, the refusal to obey the dictates of the spirit of testimony causes a withdrawal of that Spirit, possibly to return no more. And "if the spirit that is in you be darkness, how great is that darkness."

It is a terrible thing to resist the promptings of the Holy Spirit, no matter what He may call upon us to do. The result may not always be a falling away from the faith, a denial of the truth. It may be the withdrawal of some special gift or manifestation of divine favor. As an example of this may be cited the case of an Elder, living in Salt Lake, on whom the gift of healing was bestowed in a wonderful degree. This Elder has performed a successful mission abroad and is the possessor of a powerful testimony. While on this mission he was one day going to meeting and, on the way, stopped at one of the homes of the Saints, where there lived a child with a withered arm. The spirit of the Lord bade him heal this helpless member. He thought of the foolishness of attempting to exercise his gift in a case that seemed so absolutely hopeless. Still the Spirit strove with him, but he looked upon the sufferer and saw the shrivelled limb; his faith failed him and he did not do as the Spirit dictated, but left the place and went to the meeting. Again did the still, small Voice plead and command, and again did the Elder yield to it. From the very door of the meeting-house he turned a second time. Once more he reached the home where the miracle might have been performed, and once more, when put to the test, his faith failed him and he refused in his heart

to obey the heavenly mandate. A third time was his strange experience repeated and again he proved unequal to the opportunity. As he was going from the door for the third time, having neglected to administer to the child and heal the withered arm, a voice said to him, "Thou fool, thy gift is gone!" And so it was. There were no more promptings to visit the sick and administer to them; there were no more wonderful healings following the laying on of hands. The gift had departed; nor did it return, though it was sought with repentance, with weeping, with humble faith and earnest prayer.

Too often we are wont to look upon the influence of the testimonies that we bear as evanescent and transitory. This is not so. The individual may fall away and apostatize, but his testimony lives forever. It will meet him at the judgment bar of God, either to justify, or to condemn. Think not that the testimony you bear in humility, in sincerity, in love, is confined within the four walls of the little room where it is uttered; that, for the day alone, is it helpful to the few who listen to it; that your own joy in having witnessed to the truth is, at best, short-lived, for God hath said through the mouth of His inspired servant: "Nevertheless ye are blessed for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you, and your sins are forgiven you."

Sixteen years ago an evening journal in Newark, N. J., published a series of articles most injurious to Utah and to the Latter-day Saints. The author of the letters could find nothing good to say about the Mormons. His stories were compiled from the same sources in which most of the anti-Mormon literature has its origin. They made sensational reading matter, and so were gladly received and paid for. A few years later the same correspondent became more intimately associated with the Saints. He lived in their homes, traveled with them and learned their every-day life. He became convinced that the statements that he had first written were absolutely false and he determined to rectify them, but the newspaper absolutely refused to make any correction or to print even a single item favorable to the people of Utah. More than ten years have passed since then, and to-day we reprint from the same journal a most impartial and creditable article entitled "Utah as seen by a Visitor." Truly times are changing, and slowly but surely, prejudice is being allayed.

W. M. W.

Elders and emigrants expecting to leave for America in April will please take notice that the sailing of the *Canopic*, on April 7th, is cancelled. The *Cymric*, which does not carry second cabin passengers, will sail on that date. The sailing on April 21st will be as advertised, but the *Cretic* will be substituted for the *Republic*. The sailings of the *Canopic*, on May 12th and June 9th are cancelled. The *Cretic*, sailing May 19th and June 16th, is substituted for the *Canopic*. The changes, it will be noticed, are only in the White Star Boston service, and not in the Dominion service to Quebec.

The Dominion Line announces that it has substituted the commodious, twin-screw steamers *Kensington* and *Southwark* for the older and slower *Cambroman* and *Vancouver* on the spring and summer service to Canada.

The Dominion company has also purchased the White Star steamer *Germanic*, renamed the *Labrador*, which it will use for its summer passenger service to Quebec, the entire first saloon accommodations of this magnificent vessel being now thrown open to second cabin passengers.

RELEASE.—Elder Joseph B. J. Hawkley, of Nottingham conference, is honorably released to return home per s.s. *Cretic*, March 17th, 1904.

THE meetings of the Manchester semi-annual conference will be held at the Co-operative hall, Ellesmere Street, Leigh, on Sunday, March 13th, at 10:30 a.m., and 2 and 6 p.m.

NOTES FROM THE MISSION FIELD.

PRESIDENT WARREN H. LYON, of the South African mission, reports that the Elders in that field are beginning to find friends and to be blessed with investigators. Latter-day Saint literature is very much in demand. The towns of Claremont, Grahamstown and Port Elizabeth are being tracted

---

PRESIDENT WILLIAM O. CREER, of Birmingham conference, and Elders James Thomas and Thomas C. Peirce held a district conference at Northampton, on Sunday last. The attendance was good, the meeting-rooms being filled to their utmost capacity. Music was kindly furnished by friends of the missionaries. The meetings were thoroughly enjoyed by Saints and investigators.

FROM the Sheffield conference come reports of increased activity with encouraging results. Last Sunday ten persons were baptized at the Glossop Road baths, and a large number of investigators are studying the Gospel truths. Some opposition has been displayed of late, but the Lord has raised up friends for the Elders, and the columns of some of the newspapers are open in their defense.

A DISTRICT MEETING was held at Ipswich on Sunday, February 28th. President Harris, of the Norwich conference, and Elders Marshall, Downs and Allen were in attendance. Many Saints and investigators were present, and great interest was manifested. There was some interruption at the closing meeting, but this did not prove at all disadvantageous. The Elders at Ipswich are enjoying their labors, are blessed with many earnest investigators and hope soon to reap a harvest from their sowing.

A BAPTISMAL service was held at the Wapping Road school baths, Bradford, on Saturday, February 27th, at which fourteen souls were added to the Church, ten being new members and four the children of Saints. About one hundred persons witnessed the performing of the ordinance, and were deeply impressed with what they saw. The baptism was immediately followed by a special meeting at the Temperance Hall, at which the new members were confirmed and many of the Saints bore testimony to the truthfulness of the Gospel. The monthly reports of the traveling Elders and local Priesthood show a very prosperous condition of affairs throughout the entire conference.

BOOK OF MORMON STUDIES.

BY ELDER WARREN H. LYON, OF THE SOUTH AFRICAN MISSION.

"In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not" (John i: 1-5). Evidently the sectarian idea of the Godhead was obtained largely from the above passages. The writer understands that Christ is a God, that He existed before the creation described in the first and second chapters of Genesis, that He is the agent by whom the work of creation was accomplished, that He is the source of life and intelligence, and that He has always been willing to assist man through the instrumentality of the Holy Ghost.

I desire to show how valuable the Book of Mormon is as an expounder of the Bible, and to assist those that are studying the Book of Mormon to get a testimony of its divinity. We find the following in Alma, chap. xi: 38, 39, 40: "Now Zeezrom saith again unto him, Is the Son of God the very eternal Father? And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and of all things that in them is; he is the beginning and the end, the first and the last."

Why is He called the Father? Because of His position as Creator of all things. "Behold I am Jesus Christ, the Son of God. I created the heavens and the earth and all things that in them are. I was with the Father from the beginning. . . . In me hath the Father glorified his name" (III. Nephi ix: 15). Evidently He who created man in His own image and in the image of the Gods present upon that occasion was none other than God the Christ. King Benjamin told the people in his day (Mosiah iii: 5-7) that "the time is not far distant that with power, the Lord omnipotent who reigneth who was and is from all eternity shall come down from heaven among the children of men and shall dwell in a tabernacle of clay, and shall go forth among men, working mighty miracles such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear and curing all manner of diseases. . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning." Throughout the Book of Mormon we are given to understand that Jesus was the Creator of all things with which we have to deal. The following are submitted: "We believe in Jesus Christ, the Son of God, who created heaven and earth and all things" (Mosiah iv: 2); "Teach them that redemption cometh through Christ the Lord, who is the very eternal Father" (Mosiah xvi: 15). We are told that He will come and that He will remember every creature of His creating, "Yea every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then they shall confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye" (Mosiah xxvii: 31). Many ex-

cellent references are given in the Book of Mormon in connection with the ones I have quoted.

We must not forget that He who created these worlds said, "Father, thy will be done, and the glory be thine forever." The words of our Redeemer through Solomon show us how completely the Savior has attained to the condition He desires us to reach when He tells us to pray, "Thine be the glory." Speaking of Himself He says, "When there were no depths I was brought forth, when there were no fountains abounding with water; Before the mountains were settled, before the hills was I brought forth; While as yet He had not made the earth, nor the fields nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass upon the face of the earth; when He established the clouds above; when He strengthened the foundation of the deep" (Prov. viii: 24-28).

From other scripture it is made plain that God the Father receives the glory of work done by God the Son. And yet the Agent is glorified by the Master Builder because of His (the Agent's) perfect work. We see how completely Christ has given all honor to the Father, and how necessary it is we should do all we are able to do, and do it with the same spirit of consecration. "Father, not my will but thine be done." Out of this complete annihilation of selfishness, which is expected of us, but which Christ alone has been able to attain, have sprung errors concerning the Deity. When the Prophet Joseph translated the Book of Mormon the idea of Trinity in unity was accepted by mankind. There was a mystery concerning the true character of Deity that the wisdom of man seemed unable to solve. The Book of Mormon teaches the separate personality of the members of the Godhead, and harmonizes throughout with the Prophet's account of his first vision. The harmony of the writers of the various books of the Bible, is a proof of their common inspiration. When a man has a knowledge that the Bible is the word of God, he may obtain a testimony of the truth of the Book of Mormon in the same way, and he who knows the Book of Mormon is true, knows that Joseph Smith was a Prophet of the Living God.

The vital questions of theology are treated with startling clearness in the Book of Mormon. Let those that care to investigate study for example, the Holy Ghost, atonement, faith, repentance, baptism. How could the uneducated youth, Joseph Smith, possibly have given to the world such a deep, masterful treatise on theology? I thank my heavenly Father that such a mass of testimony has been borne as to his lack of education and worldly wisdom. How much more difficult it would have been for us to proclaim the Gospel if the world had been told that he was a man of great mental ability. Some day a man with an intellect like Herbert Spencer may analyze our beloved Prophet's teachings; and when a true knowledge of the greatness of Mormon philosophy dawns upon the world, men will have shut themselves out of accounting for the manner in which it was obtained unless they accept the proper explanation.

An inferior thing, handled in a superior way, proves the true artist. And it is the common, homely duties of life, handled by an obedient spirit, that creates a beautiful character.

A SUFFICIENT ANSWER TO "JOSEPHITES."

BY ELDER B. H. ROBERTS.

(*Continued from page 128*).

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes, as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates in the field with the following result: Mr. Abraham Lincoln, candidate of the Republican party, was triumphantly elected. He received 180 electoral votes; Mr. Breckinridge received 72; Mr. Bell 36; and Mr. Douglas 12. "By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckinridge 11; Mr. Bell 3, and Mr. Douglas but 1!" Twenty days less than one year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died, at his home in Chicago, a disappointed, not to say heart-broken, man.

Let us now search out the cause of his failure. Fourteen years after the interview containing the prophecy here under discussion, and about one year after the prophecy had been published in the *Deseret News*, Mr. Douglas was called upon to deliver a speech in Springfield, the capital of Illinois. His speech was delivered on the 12th of June, 1857, and published in the *Missouri Republican* of June 18th, 1857. It was a time of much excitement throughout the country concerning the Mormon Church in Utah. Falsehoods upon the posting winds seemed to have filled the air with the most outrageous calumny. Crimes the most repulsive—murders, robberies, rebellion, and high treason—were falsely charged against its leaders. It was well known that Mr. Douglas had been on terms of intimate friendship with the Prophet Joseph Smith; and was well acquainted with the other Church leaders. He was therefore looked upon as one competent to speak upon the "Mormon Question," and was invited to do so in the speech to which reference is here made. Mr. Douglas responded to the request. He grouped the charges against the Mormons which were then passing current, in the following manner:

"First, that nine-tenths of the inhabitants are aliens by birth who have refused to become naturalized, or to take the oath of allegiance, or do any other act recognizing the government of the United States as the paramount authority in the territory (Utah).

"Second, that the inhabitants, whether native or alien born, known as Mormons (and they constitute the whole people of the territory) are bound by horrible oaths, and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is head, as paramount to that of the United States, in civil as well as in religious affairs; and they will in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States and resist its authority.

"Third, that the Mormon government, with Brigham Young as its head, is now forming alliances with Indian tribes in Utah and adjoining territories—stimulating the

Indians to acts of hostility—and organizing bands of his own followers under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon the American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government.

Mr. Douglas based his remarks upon these rumors against the Saints, in the course of which he said:

"Let us have these facts in an official shape before the president and congress and the country will soon learn that, in the performance of the high and solemn duty devolving upon the executive and congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—*the knife must be applied to this pestiferous, disgusting career which is growing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law.* . . Should all efforts fail to bring them (the Mormons) to a sense of their duty, there is but one remedy left. *Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy.* To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United States. What then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any state or territory to which the offenders shall be first brought to trial, and punished. Under that law persons have been arrested in Kansas, Nebraska and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of any local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory.

The speech of Mr. Douglas was of great interest and importance to the people of Utah at that juncture. Mr. Douglas had it in his power to do them great good. Because of his personal acquaintance with Joseph Smith and the great body of the Mormon people then in Utah, as well as their leaders (for he had known both leaders and people in Illinois, and those whom he had known in Illinois constituted the great bulk of the people in Utah, when he delivered that Springfield speech), he knew that the reports carried to the east by vicious and corrupt men were not true. He knew that these reports in the main were but a rehash of the old exploded charges made against Joseph Smith and his followers in Missouri; and he knew them to be false by many evidences furnished him by Joseph Smith in the interview of the 18th of May, 1843, and by the people at sundry times during his association with them at Nauvoo. He had an opportunity to befriend the innocent; to refute the calumnies cast upon a virtuous community; to speak a word in behalf of the oppressed; but the demagogue triumphed over the statesman, the politician over the humanitarian; and to avoid the popular censure which he feared befriending the Mormon people would bring to him, he turned his hand against them, with the result that he did not destroy them but sealed his own doom—in fulfillment of the words of the prophet, he felt the weight of the hand of the Almighty upon him.

[TO BE CONTINUED].

NEW EVERY MORNING.

Every day is a fresh beginning,
Every morn is a world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you.
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Yesterday now is part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days, which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot recall them,
Cannot undo and cannot atone,
God in His mercy receive, forgive them.
Only the new days are our own;
To-day is ours and to-day alone.

Here are the skies, all burnished brightly;
Here is the spent earth all reborn:
Here are the tired limbs springing, lightly
To face the sun and shine with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again!

By Susan Coolidge.

DIED.

Rodgers.—On February 21st, 1904, at Alton, Berks., of old age, John S. Rodgers, in the 83rd year of his age.

CONTENTS:

The Swiss Mission 129
Utah as Seen by a Visitor 133
Church Statistics in America 135
Editorial:
Testimonies and Fast Meeting ... 136
Editorial Notes 138
Release 139
Notes from the Mission Field 139
Book of Mormon Studies 140
A Sufficient Answer to "Josephites"... 142
Poetry:
New Every Morning 144

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.